

THE NUR AFSHAN

PUBLISHED EVERY FRIDAY.

Vol. X.

LUDHIANA:—June 1st, 1906.

No. 22

FOREIGN TELEGRAMS.

London, May 26.

The Russian Duma yesterday read for the first time a *Habeas Corpus* Bill.

M. Goremykin has delivered a reply to the Duma's address. It declares that an amnesty is wholly the prerogative of the monarch and it is not wise to grant an amnesty to persons implicated in murders while disorders last.

It warns the Duma that the address exceeds its powers and refuses to consider the expropriation of the landowners and ministerial responsibility.

It promises Bills for the relief of the peasantry and universal elementary education.

London, May 27.

Last night's meeting of the Duma was a momentous one. After passionate speeches of protest by the Democratic leaders the Duma with seven dissentients passed a resolution demanding the instant resignation of the Ministry and their replacement by a Cabinet having the confidence of the House.

There were general rumours last night that the Duma will be dissolved when it meets on Monday, but these were dispelled by an official statement at mid-night declaring that the Duma will sit till the middle of June when the recess begins, adding that the dismissal of a Minister exclusively appertains to the Tsar.

London, May 26.

Mr. Lloyd-George, speaking at Liverpool, said that the Liberals would probably have to fight another election, the date of which depends upon the House of Lords. The Government will not allow the will of the people to be thwarted for ever and may find it incumbent on them to appeal to the electors.

During a debate on disarmament in the House of Lords Lord Ripon drew a distinction between reduction of expenditure and disarmament. While the Government would do its utmost to reduce expenditure, it was their duty to provide for the ample security of the Empire. Disarmament was impossible without a fair general understanding of the Powers.

The Cunard, the Peninsular, the Orient and the Pacific lines announce joint Eastern and Australian services.

Advices from Teheran, dated the 21st instant, state that the Shah was then better.

London, May 27.

President Castro has proclaimed his decision to retire permanently from the Presidency of Venezuela.

It is rumoured that there will be a popular demand for his return to power.

London, May 28.

In the House of Lords, Lord Fitzmaurice said that China's reply to the last Note on the Customs question was expected very

shortly. The Government, he said, did not intend to allow a protracted delay of the question, fully realising its importance to trade, and was acting with the knowledge of the other Powers with whom we were in perfect harmony.

Bomb outrages continue in Russia.

The Governor-General at Tiflis and the Chief of the Police had a bomb thrown at them but escaped unhurt. One Cossack, however, was killed.

A number of bombs were thrown in the Grand Square at Sebastopol during a review on the anniversary of the coronation. Three people were killed and many wounded, including the Governor of the Fortress and the Chief of the Police. Two arrests were made.

Yielding to the representations of the powers with regard to a recent massacre of eighty Kutgo Vulachs by Greek bands in Macedonia, in consequence of which the Roumanian Government had expelled 23 Greek doctors and merchants belonging to secret organisations working in Macedonia and was contemplating other measures, the Sublime Porte has ordered Helmi Pacha to operate with the view to the rapid extermination of the bands in that province.

Mr. Chamberlain's amendment to the Education Bill has been rejected by 367 votes against 172.

Reuter's correspondent at Peking says that the usual spring diplomatic audiences have been postponed indefinitely owing to the illness of the Emperor who has been in bad health for months but his condition is not believed to be critical.

The Japanese squadron has left Sydney for Japan.

Signor Giolitti is forming a new Italian cabinet.

The death is announced of the Reverend Thomas Smith, formerly of the *Calcutta Review*.

London, May 29.

Reuter's correspondent at Peking says that the Chinese have replied to the second British note evasively, but Mr. Carnegie, the British Charge d'Affaires, subsequently conferred with the Wai-wa-pu and the Chinese Foreign Minister and expects satisfaction shortly.

The rebels attacked Colonel Leuchar's force and two hours fighting ensued. The enemy was repulsed losing seventy killed and wounded. The Natalians had one killed and several wounded.

The Germans have had frequent fights lately with Hottentots in South-West Africa and have had nineteen killed and twenty-one wounded, including four officers since the 21st instant.

The Duma yesterday, disregarding the Government declaration, continued to discuss measures for the betterment of the people.

The House of Commons have adopted the first clause of the Educational Bill by 365 votes against 162.

The House of Commons in committee agreed to the five penny tea duty after rejecting by 275 votes against 170 an amendment to reduce it to four pence.

The Pope has given audience to the Roman Catholic Bishop of Dacca.

EDITORIAL NOTES.

Probably there is no subject before the world today in which religious and political interests are so closely combined as in the contest over the "Education Bill" in England. To one who, like the editor, has been brought up in a country where public school education is purely secular, there is something difficult to understand in the attitude of extreme dread of any system that eliminates the religious element from the training given by the State to its citizens. It is certainly true, to be sure, that if the passing of any bill, such as the one in question, will have the effect of lowering the religious life of Great Britain, and reducing the number of spiritual agencies now at work in that land, nothing can be regarded as more deplorable. There is one element in the situation, however, which must not be ignored. Experience has shown very clearly that the personality of an unconverted and irreligious teacher, not only may have but usually does have a singular effect in destroying the power of any spiritual truths that may pass from his lips in the course of his teaching.

It is often said that truth is truth, and as such must have a regenerative power in itself. This is to regard the teacher as no more than a vocalizing machine—a sort of animated book. But, sad to say, the facts of the case show this view to be quite erroneous. It is well known that the medium in which living germs are to be preserved, as for certain forms of inoculation, must be absolutely free from any substance that will in any way affect those delicate organisms, otherwise their introduction into the human frame may be not simply useless but actually dangerous. Spiritual truth is not a dead matter like a chemical element, but is far more analogous to that wonderful biological substance, called protoplasm. Under natural conditions, it is the very source of life, the prerequisite of growth, in unnatural, inharmonious circumstances it not only loses its own life but becomes a source of corruption and death in tissues with which it is brought in contact. For this reason we cannot but feel, that the matter of religious instruction is one that needs to be guarded with the utmost care. It is not the amount of it, but the kind, that will tell in the national life; and (though we know that there may be those who will not assent to this proposition) we also feel that secular governing bodies are in no way fitted to decide as to fitness or nonfitness of those who shall give religious instruction, be it elementary or most highly differentiated.

"Empire Day" is past, and the papers have given more or less gratifying accounts of its celebration in different

parts of India. It is difficult for any one to write on such a subject impartially. The very nature of the day, as being the birthday of her whom men and women in all parts of all countries in the world, whether included within the bounds of the British Empire or not, 'delighted to honour,' makes the heart of the writer very sensitive toward anything that savours of neglect or disrespect in its observance. As an American, born in a land ruled over by Queen Victoria, the editor feels a double burden of patriotic responsibility; and while rejoicing that he can claim the rights of citizenship in the United States, he still feels that there is a large room in his heart reserved for loyalty to Great Britain. And the two are not by any means irreconcilable elements. As men come to understand each other better, they find out that, beneath much that repels, and that makes mutual agreement in little social matters very difficult, there is something else that binds very closely together those who are looking forward and not backward, and who are working, everyone in his own way for the "good time coming" on this old world of ours. But this forward look and this striving to realize our hopes are absolutely essential to this agreement. No man can really come to understand and trust another unless he is (to speak parabolically) walking in the same direction with him. Englishmen and Americans, after years of misunderstanding, are coming to realize that, under all their differences—and it does not pay to minimize them—there is this one great likeness, the determination to make real progress. And this same conviction, when fully understood, will be the solution for much that seems unbearable in the present situation in India. It is useless to try to "work up" enthusiasm. There is as much difference between real patriotism and assumed as there is between champagne and soda water. Mutual trust and mutual understanding are the only sure foundations for the harmonious existence of different races in this land, to say nothing of enthusiastic celebrations of Empire Day or any other such occasion.

But to leave such discussions for political papers, let us simply close by pleading with our Christian readers to remember the words of the apostle Paul in regard to love: "Beareth all things, believeth all things, hopeth all things." This is the forward look, the kind of confidence that breeds confidence. There is nothing that so promotes mutual good-will, as mutual trust; but remember that there is nothing that produces such distrust for the future, as trust betrayed in the present.

What if the days are dreary,

What if earth wears no smile;

A gate will open outward

In such a little while.

—E. L. Beers.

AN EXTRAORDINARY CHRISTIAN GATHERING IN THE KHASSEE HILLS.

Some of the most wonderful Services ever held since the Day of Pentecost were held from the 15th to the 18th of March at a little village called Mairang, situated about 30 miles from Shillong in the Khassee Hills. This was the Annual Assembly of the Welsh Presbyterian Mission. For years now the entertaining of the Assembly has been such a serious undertaking that many questioned the advisability of holding it in such a small village. Hitherto, it has been held in one of the chief stations, such as Shillong, Cherrapoonjee, Jawi and Shangpoong, and these places feel that it is a great tax on their resources; but the few Christians in Mairang, headed by the Raja of the District, who is a Deacon in the Church pleaded so hard for the privilege of entertaining the Assembly, that at last their request was granted. But the Assembly of 1906, being the first after the breaking out of the Revival, was unique in every respect, in the number present, in enthusiasm, in power and in blessing.

Men have to find their way to Mairang on horse-back or be carried on men's backs, or by walking, as there is only a bridle path from the Shillong main road to the village, a distance of about 15 miles. Some few had ponies and a few were carried in a kind of basket chair on men's backs, but most of the people walked there, some of them travelling for four or five days in order to reach there in time.

Paul's injunction to "*be given to hospitality*" is faithfully observed in the Khassee Hills, all the Christians were entertained free of charge at Mairang and on their way to and fro at the Christian villages where they stayed. The system of charging so much from each person for entertainment has never been introduced into the Khassee Hills and I hope it never will be. The Raja entertained over 2000 persons daily and others provided for some hundreds, and even the heathen threw open their doors and welcomed the Christians to their houses.

It was a grand inspiring sight to see the people marching in parties to the Assembly, reminding one of the verses in the Psalms—"They go from strength to strength every one of them in Zion appeareth before God" or as it is in the margin "from company to company." Also the tribes go up, the tribes of the Lord

unto the testimony of Israel to give thanks unto the name of the Lord."

The Khassies, like the Jews of old, went up rejoicingly unto the House of the Lord—many sang as they marched along, some parties halted here and there on the roadside to hold Prayer meetings. When they turned into any Christian house it was an excuse for a service, and the conversation all along the way was about the Revival and the wonderful work that God is doing and is going to do in the near future.

As soon as the people reached the place they crowded into the chapel for a Prayer Meeting. The chapel is not large one, but the friends had removed one side-wall and had put up a temporary roof over a good area in order to increase the accommodation, but in spite of all this, one-tenth of the people could not enter though the place was literally packed, all the seats had been removed and men and women sat on the floor.

Is it a Prayer Meeting or a Praise Meeting? Listen to the singing, it is only a short hymn of two or three stanzas, but it takes nearly an hour to go through it, sometimes a line is repeated hundreds of times, and all seem lost in joyful praise. One hymn ending with Jesus only

That can satisfy my wants:

made some of the people wild with joy at one service. Several new hymns were introduced and these were called "The Heavenly Songs" or "The Angel's Hymns" because they were sung first of all by some girls in a trance and noted down at the time. It is said, and this is verified by the Missionary of the place that a girl in a state of trance sang a hymn which was dotted down in solfa by her brother at the time, but he failed to write down the words. When the girl had come out of the trance her brother asked her to sing the hymn again and to give him the words, but she was not aware that she had sung any hymn and had no recollection at all of the tune even when it was sung to her. Some days afterwards when in another trance she sang the same hymn again and this time the brother was able to take down the words as well. The people soon picked up the words and music and it was a favourite hymn at the Assembly. The air is a taking one and the words forcibly appeal to the emotions.

Many Christians at first would have been shocked at



the dancing, if it can be called dancing, the way they sway their bodies, their hands and their feet, but there is something wonderfully fascinating in it. Some hundreds went into trances and the way they trembled and shook was extremely painful to witness, but they seemed quite unconscious of it. It is difficult to account for these trances and quakings. I believe that the Spirit comes so powerfully upon them that their weak bodies cannot stand the strain. I feel certain, it is not merely physical, for some would be shaking violently for hours and then come out of their trance and feel as well as ever. Some ungodly men have been attacked in the same way, without any warning, but they came out of the trances as new men. No doubt, they had been the subjects of prayer and their sudden conversion was due to this.

There is a ring of reality about everything, the people are tremendously in earnest, this can easily be seen by the behaviour of the people as well as by their singing and prayers.

I shall never forget the prayer of a young man on the Saturday afternoon. A long ordination service had been held in the open air in the presence of over 5000 people, and it was characterized by intense earnestness and the service lasted for hours, though a cold wind was blowing the whole time. At the close of the service a letter was read from a New Zealand minister asking for the people's prayers on behalf of the 2000 Europeans in his parish. Two persons were asked to lead the vast congregation in prayer, one in Khassee and one in English, then as the service was closing a young man came forward, and said that he wished to pray. Oh! the agony of his face, and his words—they pierced the heart of every one present. He is a young man that was powerfully moved by the Spirit months ago, but he said that he had disobeyed God, and oh how he pleaded for forgiveness, he was using the interjection generally used by the Khassies when in great distress, *waw!* *waw!!* *WAW!!!* and every time he repeated the word it shook the whole congregation. One of his friends came to him but almost immediately he fell on his face and he began to pray also, then another man who has been deeply moved by the Spirit came forward to join them in prayer, and did so with much sobbing and weeping, some of the Missionaries also joined them, and in a few minutes the whole vast congregation seemed to be pray-

ing and weeping at the same time, and piercing cry of the young man could be heard through it all "*Waw*" "*Waw*" and he used a sentence which children use when punished by their parents: "I shall never do it again" "I shall never do it again" Enough enough. I shall never do it again." The scene was awful, it was not excitement but agony, anguish, excruciating spiritual pain. One seemed to realize something of the beloved expression of our Loving Father's face when His beloved children sin against Him. Some one tried to sing but the spirit of prayer was too strong, but after fifteen or twenty minutes the scene changed, a quiet peace came over the people and then the praise began, and many became wild with joy.

On the Sunday, thousands more had come in from the neighbouring villages. Very early in the morning—before dawn even—the sound of prayer and praise was heard from the chapel and schoolroom, even at that early hours the two places were crammed with earnest intercessors. At 10 o'clock the service commenced in the open air with a congregation of over 8000 people, it was a wonderful sight to watch the eager, reverent faces of the multitude, one could see that the people had come together expecting a blessing. Two persons had been appointed to preach, but the rush of praise and prayer made preaching impossible, but a few earnest addresses were given.....Look at that man standing in the middle of the crowd with his hand uplifted to Heaven, what a stern, expressive face! and listen to his burning words, oh now he appeals to men to repent; he reminds one of the prophets, his words are as piercing that they are distinctly heard by all. His attitude as well as his words is such, that he commands attention, he is silent for a few minutes, then he utters a terrible warning, then another solemn silence, and again an agonizing appeal to men to repent. His face is a study, one feels in looking at him that he has a message from the unseen world, and he is determined to deliver it. He comes from one of the distant villages and has been powerfully used by the spirit in his own neighbourhood. By his side another man rises and begins to pray, his prayer like his face is full of tenderness—full of love, oh! how he prayed, how he pleaded with God. I thought that Sinai and Calvary had come down—one man hounded terrible words to men, the other lovingly pleaded with God for men. It was a sight never to be forgotten. There is no doubt, that many were convinced of sin

at that meeting, for the presence of God at times was over-powering, one old woman came screaming to the front, declaring that she was the greatest sinner that ever lived: it was some time before she could be persuaded to throw her sins on the Saviour, but when she realized that Jesus had forgiven her, her joy was unbounded and she wanted to find her husband that he might also share the blessing.

A party of Lushais had come to the assembly, hoping to get some of the Revival Fire and carry back the flame to their own country. It had taken some of them over a fortnight to reach Mairang, and all were delighted to see that they had all been greatly moved, though they did not understand a word of the Khassee language. Let us pray that they may be the means of setting North and South Lushai Hills ablaze on their return. Thousands prayed for them on the Hills and we feel assured that their prayers will be answered.

The morning service in the open air lasted over four hours, then it began to rain and the service had to be closed, but many parties remained on the field for a long time to sing and to pray. In the afternoon and evening services were held in the chapel and schoolroom, where short sermons were preached, the earnestness, and joy were beyond description. Some good men who had hitherto refused to join the multitude in yielding themselves entirely to God, were forced to bend at these services and their confession of pride and stubbornness was most heart rending. There are a few still who look very critically upon the enthusiasms of the people, but these are men who are known to have secret sins, not heinous sins in the sight of men, but no doubt they are terrible sins in the sight of God—pride, selfishness, laziness, theft &c, and sin and the Holy Spirit cannot remain long in the same person. One could not help admiring the humility of many of the people, some who had been manifestly used of God in certain districts of the Hills were present, but they shrank from coming forward. The young girl that has been so wonderfully used of God was present, but kept in the back-ground the whole time, though she said that she was enjoying the service immensely.

God gave us homes to teach us how to prepare for a better home and taught us how to love in order that a purer, better love might grow upon us and fit us for that kingdom where love is law.

THE STORY OF THE CROSS.

I.—The Question.

In His own raiment clad—
With His Blood dyed;
Women walk sorrowing
By His side.
Heavy that Cross to Him,
Weary the weight—
One who will help Him, waits
At the gate.
See! they are travelling
On the same road—
Simon is sharing with
Him the load.
Oh, whither wandering
Bear they that tree?
He Who first carries it—
Who is He?

II.—The Answer.

FOLLOW to Calvary—
Tread where He trod—
He Who for ever was
Son of God.
You who would love Him stand,
Gaze at His Face;
Tarry awhile on your
Earthly race.
As the swift moments fly
Through the Blest Week
Read the great story the
Cross will teach.
Is there no beauty to
You who pass by
In that lone Figure which
Marks that sky?

III.—The Story of the Cross

ON the Cross lifted
Thy Face we scan—
Bearing that Cross for us,
Son of Man.
Thorns from Thy diadem,
Rough wood Thy throne—
For us Thy blood is shed—
Us alone.
No pillow under Thee
To rest Thy Head—
Only the splintered Cross
Is Thy bed.



Lord, if Thou only wilt
 Make us Thine own,
 Give no companion, save
 Thee alone.
 Grant thro' each day of life
 To stand by Thee;
 With Thee, when morning breaks,
 Ever to be

A former Poet-Laureate, Nicholas Rowe, who died in 1718, wrote some lines in an old tragedy, which have a prophetic ring to us, who are acquainted with the glorious Victorian Era, and who know how truly, and literally, the following lines have been fulfilled; Ethelinda to Oswald.

Of royal race a British Queen shall rise,
Great, Gracious, Pious, fortunate, and wise:
To distant lands she shall extend her fame,
And leave to latter times a mighty name.
Tyrants shall fall, and faithless kings shall bleed,
And groaning nations by her arms be freed.
But chief this happy land her care shall prove,
And find from her a more than mother's love
From hostile rage she shall preserve it free,
Safe in the compass of her ambient sea:
Though famed her arms in many a cruel fight,
Yet most in peaceful arts she shall delight,
And *her* chief glory shall be to unite.
Piets, Saxons, Angels shall no more be known,
But Britons be the noble name alone.
With joy their ancient hate they shall forego,
While discord hides her baleful head below:
Mercy, and truth, and right she shall maintain,
And every virtue crowd to grace her reign:
Auspicious Heaven on all her days shall smile,
And with eternal Union bless her British Isle.

TWO SONGS.

BY REV. ROBERT BROWN.

Doubt stood croaking a dolorous note
As he faced his work one morning ;
The day was hot and the task too great—
He cursed the world and his bitter fate,
And wished he had died a-borning.

But Faith sang sweetly that self-same day,
As a burden she adjusted
Heavier far than her brother's load,
And cheerfully took the dusty road
In the strength of One she trusted.

—Michigan Presbyterian.

IV.—The Appeal from the Cross.

CHILD of My grief and pain—
 Watched by My love—
 I come to call thee to
 Realms above.
 I saw thee wandering
 Far off from Me:
 In love I seek for thee—
 Do not flee.
 For thee My Blood I shed
 For thee alone:
 I came to purchase Thee—
 For Mine own.
 Weep not for *My* grief,
 Child of My love—
 Strive to be with Me in
 Heaven above.

V.—*Our Cry to Jesus.*

OH, I will follow Thee,
Star of my soul,
Thro' the deep shades of life
To the goal.
Yes, let Thy Cross be borne
Each day by me—
Mind not how heavy, if
But with Thee.

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